لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

September 1965

ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death by crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

The new Caliph undertook a vast programme particularly of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

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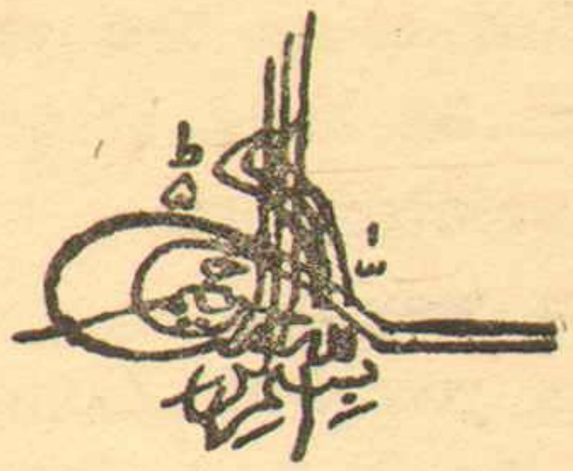

نحمدہ ونصلی علیٰ رسولہ الکریم

The Review of Religions

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Ultimate Object of Human Creation

Muhammad, today,
Is the crowned king
In the realms of Religion ;
The chiefest, the jewel
Among all the Prophets ;
The healthiest influence ;
The purest ; the most comely ;
The most trust-worthy ;
The most dependable
All this superlative praise
Befits him alone !

Those that had gone
Before, from weariness,
They collapsed on the way :
He alone can steer accross
To the other shore !
For him, let my life
Be sacrificed, for he alone
Is the the captain and master
Of the boat !

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He rolled aside the veils
Had come to hang between ;
And he pointed out
The inner way :
He brings you into Communion
With the Lord God :
He is the only one
That best can help you
In the achievement
Of the supreme aim
And purpose of hnman life ! [1]

I

All religions agree that Man's life is not without purpose. Man, it is argued, is not the product of chance. He came into being as the result of a deliberate act on the part of his Creator. He is sent into this world to fulfil a definite purpose. Different religions, however, disagree as to when and how was this purpose fulfilled and by whom.

One school of thought holds that this purpose was fulfilled at the very beginning of human creation. It maintains that in the beginning God sent guidance to the ancient man—a guidance perfect in every respect, which once for all solved all problems that man has to face in his life. This guidance, it is claimed, lays down all the rules necessary for the regularization of man's conduct in order to realize the ultimat object of life. The Arya Samajists among the Hindus, belong to this School. According to them, the Vedas revealed to the *Rishis* at the dawn of human creation, contain the perfect law.

The other view is that mankind achieved this ideal, not at the beginning, but gradually, through successive divine revelations. The recepients of these revealations—the Prophets, being the voice articulate of their age, and the living embodiments of the

1. The Promised Messiah : Eng. Sufi A. Q Niaz.

teachings contained in these revelations were the ideal examplers and models for men of their times. The process, according to this school of thought, continued untill the perfect man appeared. Judaism, Christianity and Islam belong to this school. They, however, differ as to who this perfect man was. According to the Jews it was Moses ; the Christians claim it was Jesus. The Muslims, on the other hand, believe it was the Holy Prophet Muhammad.

II

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The Holy Quran refutes the views of the first school. Referring to the process of evolution prevailing in the material universe, it says, that a similar process of development must necessarily obtain in the spiritual universe. It observes :

خلق الانسان من علق

"God created man from a mere clot of blood".

(96 : 3)

This verse indicates that man attains his final physical shape through a gradual process of development which begins at the time of fertilisation. The spiritual development of man, too, follows the same pattern and attains its culmination and ultimate end through successive stages of evolution. Hence, a complete and perfect law could not have been given to man in the early stages of his development when he was at the lowest stage of development. Such a law could be revealed to man only when he had passed through the various stages of evolution and entered the final stage of advancement.

A further objection to this theory is that even if we accept the Vedas to be the perfect guidance, we do not know, when and to whom they were revealed. A perfect law can only be given to a perfect man, and he should examplify in his own person the teachings given to him. The life of such a person must not be obscure. It should be a part of History, known to the world in all its details. An unknown person, like the *Rishis*—the recepients of the Vedas—whose lives are lost in the mists of time, cannot be accepted as models for mankind, and cannot,

therefore, legitimately be termed the ultimate objects of creation.

III

As for the second school of thought, there are a number of prophets who are variously claimed by their followers to be the object of creation and ideal of mankind. Before we decide who is the real exampler of mankind we must, to begin with, define the standard and criterion for arriving at such a decision. First of all it is necessary that such a person should actually make the claim that he is the object of all creation. Secondly he should address all mankind and not one particular nation. Thirdly he must bring a complete and perfect law, which transcends the limitations of time and space and is Universal in appeal and application.

IV

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The first prophet about whom a somewhat detailed mention is made in the Bible is Abraham. God said to him :

> "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice". (Gen., 17,18)

The promise "in thy seed shall all the nations be blessed" applies not to Abraham but to some one in his progeny who was to be the founder of a universal religion, and the ultimate object of all creation. Abraham the great Patriarch, could not have been this object as :

(1) He does not claim this position for himself, but prophesies about somebody else.

(2) There is no evidence that Abraham brought any new law. The Bible is silent on this question. Even if he did bring a new law, it is no longer extant.

(3) Abraham was sent not to the whole world. It is clear from the Bible he was sent only to his own people.

V

Next comes Moses. A study of his life and teachings show that he, too, cannot possibly be the last point in the divine scheme of things.

(1) Firstly, because, he himself does not claim this position. Instead he fortells the advent of another prophet. Addressing the children of Israel, at Mount Horeb, he said : God has told me,

> "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken".
>
> (t., 18 : 15)

Again :

> "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him." (Dt., 18:18)

(2) Secondly he was not sent to the whole of the human race, but only to his own nation. He blessed not all the peoples, but only the Israelites.

> "God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you".
>
> (Exodus, 3 : 14)

(3) Thirdly he nowhere claims to have brought the final law. On the other hand, he explicity prophesies about the appearnace of a prophet who was to be the bearer of a new law. The words "like unto thee" in the above given passage of Deuteronomy make it clear that the Promised Prophet was to be a law - bearing Prophet, like Moses, and not an ordinary one, like the other prophets of the House of Israel. Similarly the Prophecy says : "He shall speak unto them all that I shall Command". This signifies that the new law was to be the last and the final law.

Again he says :

> "The Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of saints ; from his right hand went a fiery law for them". (Dt., 33 : 2).

The words "from his right hand went a fiery law", is a clear indication that Mosaic law was not final. Because, the promulgation of a new law means the abrogation of the existing law and initiation of a new order. It follows, therefore, that according to Moses, his law was not final but was to be superseded by another law.

VI

Among the prophets of the House of Israel after Moses, Solomon is described in the Bible as a Prophet of great eminence. But he also does noes not fulfil the conditions, and therefore cannot be the object of human existence. We find that he, too, does not claim any such position. He was, sent only to the House of Israel and brought no new law, but was, in fact, a follower of the old Mosaic law. Moreover, he also prophesies about the coming of a great prophet who was to be supreme among the prophets of all ages.

He says :

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> "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as eyes of doves by the rivers of water, washed with milk and fitly set. His cheeks are as a bed of spices, as sweat flowers : his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl : his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold : his countenace is as Lebanon, excellent as the cedars. His mouth is most sweet : Yea, he is altogether

lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." (Ca., 5 : 10-16)

VII

Another important prophet in the House of Israel is Isaiah. was he the ultimate object of human creation ? Did he fulfil the purpose for which man was created ? The answer is in the negative. Because Prophet Isaiah himself does not claim this position ; because his mission was confined only to the House of Israel ; and because he followed the Mosaic Law. Further, he also prophesies the coming of another prophet. He says :

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold, they shall come with speed swiftly". (Isaiah, 5 : 26)

VIII

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In our quest for the object of the human race we now come to Jesus. According to his followers, he is the ultimate object of the human race. But even a casual study of the events of his life, as recorded in the Gospels, makes us certain that he also does not fulfil the required conditions, as :

(1) He himself does not claim this position, but prophesies about another Prophet who was to appear after the departure of Jesus. He says :

"Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the Prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the Prophets, and of the covenant which God

made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed". (Ac., 3 : 22-25)

Again :

"It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement". (Jn., 16 : 7, 8)

Again he says :

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"I have yet many things to say unto you, but ye cannot bear them now Howbeit when, he the spirit of truth, is come, he will guide you unto all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will shew you things to come".
(Jn., 16 : 12, 13)

(2) The message of Jesus was addressed only to his own nation He was the 'teacher', not of the whole of mankind, but only of the twelve tribes of Israel. Hence his instructions to his disciples :

"Go not into the way of Gentiles and into any city of Samaritans enter ye not : But go rather to the lost sheep of the House of Israel".
(Mt., 10 : 5, 6)

Again, refusing to cure the ailing daughter of a canaaniate woman, he said :

"I am not sent but unto the lost sheep of the house of Israel". (Mt., 15 : 24)

(3) Jesus did not bring any new law ; he followed the old law of Torah. In his famous Sermon on the Mount, he observes :

"Think not that I am come to destroy the law, or the prophets : I am not come to destroy but to fulfil". (Mt., 5 : 17)

Further, the ultimate object of human creation was to be, according to God's promise to Abraham, from Abraham's seed. But Jesus being the Son of God, as the Christians claim, he cannot be said to be Abraham's Son.

IX

We have seen that none of the long line of prophets, from Adam to Jesus, claimed to be the person in whom the human race reached its climax. Instead they all foretold about the coming of a prophet who would bless all the 'nations of the world'.

After Jesus came the Holy Prophet of Islam. His followers claim he is the ultimate object of human creation. They maintain that the goal set before the human race by God was attainend only by him—and that the purpose of the creation of man was fulfilled only in him. The arguments in support of the claim are :

(1) The Holy Prophet of Islam himself claimed to be the greatest of the Sons of man. As He said :

انا سيد ولد آدم

"I am the chief of the sons of Adam".

Again, it is reported in the traditions that God said to him :

لولاك لما خلقت الافلاك

"If Thou wert not to be, I would not have creatted the heavens".

(2) Unlike the earlier prophets, he himself claims to be a Messenger of God for the whole world. Thus addressing him, God says in the Holy Quran :

قل يا ايها الناس انى رسول الله اليكم جميعاً

"Say, 'O mankind, truly I am a Messenger to you all from Allah' ". (7 : 159)

Again God says :

و ما ارسلنك الا رحمة للعالمين

"We have not sent thee but as a mercy for all the worlds". (21 : 108)

Again :

و ما ارسلنک الا کافة للناس بشیراً و نذیراً

"We have not sent thee but as a bearer of glad tidings and as a warner, for all mankind.". (34 : 29)

(3) The third criterion to judge a claimant of this position, is that he must bring a new, final, and comprehensive law ; a law irrevokable and universal in nature. We have seen that no prophet before the Holy Prophet of Islam claims the law brought by him to be final. The Holy Prophet Muhammad, on the other hand, positively and emphatically declares his *Shariah* to be the last and the final.

Addressing him, God said :

(a) اليوم اكملت لكم دينكم و اتممت عليكم نعمتى و رضيت لكم الاسلام ديناً .

"This day have I perfected your religion for you and have completed my favour on you and have chosen for you Islam as religion". (5 : 4)

(b) ذالك الكتاب لا ريب فيه

"This is a perfect Book ; there is no doubt in it." (2 : 3)

(c) ان الدين عندالله السلام

"Suerly the true religion with Allah is Islam". (3 : 20)

(d) و من يبتغ غير الاسلام ديناً فلن يقبل منه

"Whoso seeks a religion other than Islam, it shall not be accepted from him". (3 : 86)

(e) The Holy Prophet of Islam is reported to have said :

انا آخر الانبياء و مسجدی آخر المساجد

"I am the last of the Prophets, and my Mosque is the last Mosque".

The word 'آخر' used in the *Hadith* does not mean that he is the last of the Prophets. It only means that he is the last of the long line of law-bearing Prophets. The law brought by him, being the most perfect and most comprehensive, is final and irrevocable. It also indicates that no law-bearing Prophet will appear after him ; instead, only he alone shall be raised to the status of Prophethood who walks in the footsteps of the Holy Prophet, and accepts him to be his guide and master. Referring to this status of the Holy Prophet, the Holy Quran says :

و ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين.

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets". (33 : 41)

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X

Another argument in support of the Holy Prophet being the perfect man is that prior to his advent, all the prophets had foretold the coming of a great Prophet. Now the question is who is the preson in whom all these prophecies are fulfilled? The answer to this question will also help us in our search for fiinding the person who was the most perfect model for humanity. We have already mentioned these prophecies. Let us now examine the Holy Prophet of Islam in the light of these prophecies.

(a) We have seen that God made many promises to the Patriarch Abraham. On the death of his father, God command-

ed him to leave Haran and to go to Canaan, saying :

> "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed". (Gen., 12 : 2, 3).

Of Ishmael, the son of Abraham we read :

> "And also of the son of the bondwoman will I make a nation, because he is thy seed". (Gen., 1 : 13)

Again :

> "Behold I have blessed him and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget and I will make him a great nation". (Gen., 17 : 20)

To Hagar God said :

> "Fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation". (Gen., 21 : 18)

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Again :

> "And God was with the lad ; and he grew ; and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran : and his mother took him a wife out of the land of Egypt". (Gen., 21 : 20, 21)

From these verses it is clear that God's promises to Abraham, about his progeny, apply not only to Isaac as the Jews and Christians blieve, but to Ishmael as well. History bears witness to the fact that all these promises were fulfilled. The progeny of Isaac multiplied exceedingly. From among them arose the prophets, Moses, David, Ezekiel, Daniel and Jesus. It was only when they themselves became unworthy of the Divine Promise that the sons of Ishmael inherited this

honour. The Divine promise was now transferred to Ishmael after the religious and spiritual deterioration of Isreal. As the House of Israel broke 'my covenant a new covenant was initiated through the seed of Ishmael——the Holy Prophet Muhammad (peace be on him).

(b) 1. Now we come to the prophecy of Moses, to which reference has already been made. Addressing the Israelites, he said God had told him:

> "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken".
>
> (Dt., 18 : 15)

Again :

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> "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him".
>
> (Dt., 18:18-19)

History tells us that until the advent of Jesus, no Prophet fulfilled the conditions mentioned in the prophecy. All those prophets, therefore, who appeared between Moses and Jesus can be left out in our search for the Promised One. They have left no significant following, and no one claims this position for them. There remains only Jesus. He has a large number of followers and is regarded by them as the one in whom this prophecy of Dueteronomy was fulfilled. But a careful study of these verses leaves no doubt that the coming of Jesus can in no way be regarded as a fulfilment of the prophecy.

(I) The Promised One was to be a law-bearing prophet. Did Jesus bring a new law to replace the law of Torah? Definitely not. He himself said :

> "Think not that I am come to destroy the law,

> or the prophets: I am not come to destroy but to fulfil". (Mt., 5 : 17).

His followers went so far as to say :

> "Christ hath redeemed us from the curse of the law". (Gal., 3 : 13).

(2) Jesus being a son of Israel, cannot be the Promised One. Because the Promised One was to be not from the descendents of Israel but from their brethren. Sometimes the Christians argue that having no earthly father, he can be said to be one of the brethren of Israel. But this theory is contrary to the Bible wherein he is described as son of David. (Ps., 132 : 11 and Jer., 23 : 5)

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(3) The prophecy lays down :

> "I will put my words in his mouth".

And "words which he shall speak in my name".

But strangely enough there is not a single verse in the Gospels that God put in his mouth. Not even a single revelation of Jesus is recorded in the New Testament.

(4) The Promised One, according to the prophecy, was to be a prophet. The Christians, however, believe him to be the Son of God, and not a mere prophet.

It is clear that the prophecy in Deuteronomy was not fulfilled in Jesus. We cannot but conclude, therefore, that another Prophet was to appear after Jesus, who, in the words of Jesus, was to lead mankind 'unto all truth'; and was to establish the name of God in the hearts of human beings for all time to come. We claim that this Promised Prophet was the Holy Prophet of Islam, that the revelation of Quran and the advent of the Holy Prophet marked the fulfilment of the prophecy in Deuteronomy. The arguments in support of this claim are :

(1) The Holy Prophet being a descendent of Ishmael is one of the brethren of Israel—the descendent of Issaq.

(2) He is the only Prophet whom God Himself likens to Moses :

انا ارسلنا اليكم رسولا شاهداً عليكم كما ارسلنا الى فرعون رسولا

"Verily we have sent to you a Messenger, who is a witness over you, even as we sent a Messenger to Pharaoh". (73 : 16)

(3) The verses in Deuteronomy described the Promised One as a Prophet. The Holy Prophet, as is clear from the Holy Quran, claimed to be a Prophet only.

(a) يا ايها النبى انا ارسلنک شاهداً و مبشراً و نذيراً وداعياً الى الله باذنه

"O Prophet, truly we have sent thee as a witness and a Bearer of glad tidings, and a warner, and as a Summoner unto Allah by His command". (33 : 46, 47)

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(b) قل انما انا بشر مثلكم يوحى الى

"Say, I am only a man like yourselves but that I have received the revelation." (18 : 111)

(c) سبحان ربى هل كنت الا بشراً رسولا

"Holy is my Lord ! I am not but a man sent as a Messenger." (17 : 94)

d ما محمد الا رسول

"Muhammad is only a Messenger." (3 : 145)

(4) The prophecy speaks of the "Words I will put in his mouth". The Holy Quran from beginning to end, is the word of Allah, which He put into the Holy Prophet's mouth. The Holy Quran describes itself as :

كلام الله

"The word of Allah". (2 : 76)

(5) The prophecy describes the Promised One who would speak what God would command.

Addressing the Holy Prophet God says :

يا ايها الرسول بلغ ما انزل اليك من ربك

"O Messenger! convey to the people what has been revealed to thee from thy Lord".
(5 : 68)

Again :

قل . . . . اوحى الى هذا القران لانذركم به

"Say ... this Quran has been revealed to me so that with it I may warn you." (6 : 20)

(6) Another sign of the Promised One was that he would speak "words which he shall speak in my name". The Holy Prophet fully answers to this description. Every sura of the Book revealed to him begins with the words :

بسم الله الرحمن الرحيم

"In the name of Allah, the Gracious, the Merciful."

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(b) 2. In Deuteronomy (33 : 2) we have :

"The Lord came from Sinai and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of Saints ; from his right hand went a fiery law".

Prophet Moses is here promised three manifestations of Divine Glory. First of these manifestations is also mentioned in Exodus (19 : 20) :

"Lord came down upon Mount Sinai on the top of the mount : and the Lord called Moses up to the top of the mount ; and Moses went up".

The second manifestation was to take place at Seir. Seir is that part of Palestine where Juses passed the days of his known life. Rising up from Seir, therefore, refers to the coming of Jesus. The third manifestation promised in the prophecy was due to take place in Paran. Paran, or in Arabic Faran, is the name of the hills situated between Mecca and Medina, the two cities where the Prophet of Islam was born, where he passed the days of his life, and where he lies buried. According to the Old Testament,

Ishmael, son of Abraham, the ancestor of the Holy Prophet of Islam 'dwelt in the wilderness of Paran' (Gen., 21 : 20-21) The third manifestation of God's glory, according to Divine promise to Moses, that was, due to take place from Paran, therefore, refers to the advent of the Holy Prophet of Islam. The words, "He came with ten thousands of Saints" refers to the Holy Prophet's triumphant march into Mecca with an army of ten thousand Muslims.

(c) Song of Solomon also promises a prophet who would be superior to all those gone before and would stand higher than his predecessors. In answer to the question by the daughters of Jerusalem in 'what is thy beloved more than another beloved' a moving and rapturous description is given in the beautiful passage quoted above. This prophet—the beloved of nations—shall stand like a flag, among ten thousand of his followers. The description applies to the Holy Prophet of Islam, with an army of ten thousand, who marched victoriously into the valley of Mecca. It is also significant that in describing the person and character of this 'beloved', the word used in the original Hebrew is *mahamaddim*—which means altogether lovely—while his name is Muhammad, the praised One.

(d) The Book of Isaiah, as we have seen, is full of prophecies about the Promised One. They all point to the advent of another prophet, the greatest of all, who was to give to the world an eternal Message. In these prophecies, names such as 'Israel' and 'Jerusalem' are mentioned. It is to be noted that these names are used symbolically ; they are not to be taken in the literal sense. They stand for holy places and divinely chsoen people.

(1) The first prophecy is contained in Isaiah (5 : 26 : 30)

> "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold, they shall come with speed swiftly : None will be weary nor stumble among them; none shall slumber nor sleep ; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken : Whose arrows are sharp

and all their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof".

The prophecy applies to the Holy Prophet and his companions. The Holy Prophet appeared, not in Palestine but far away from it in the wilderness of Arabia. He called all the people together, under his banner, saying:

انی رسول الله الیکم جمعیاً

"Truly am I a Messenger of Allah to you all". (7 : 159)

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Poeple of all religions and of all nationalities responded to his call. They came from all countries. Among them were the erstwhile idolworshippers, Jews, Christians and Sabians. They made great sacrifices in the path of Allah and served their Master with a spirit of selfless devotion and unstincted loyalty never witnessed before in the annals of history. To save their own lives and to uphold the fundamental human right of freedom of belief, they had to fight against their ruthless persecuters. They fought back like lions. Their charge on their enmies resembled a whirlwind. In a moving passage the Holy Quran gives an eloquent description of the early warriors of Islam:

و العدیت ضبحاً فالموریت قدحاً فالمغیرات صبحاً

فاثرن به نقعاً فوسطن به جمعاً

"The snorting chargers of the warriors striking sparks of fire with their hoofs, making raids at dawn and raising clouds of dust therewith and penetrating thereby into the center of the enemy forces". (100 : 1-5)

How truly the description corresponds to the one given by the Prophet Isaiah!

At another place it is written :

> "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off. Also the sons of the strangers, that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servant, everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant ; Even them will I bring to my holy mountain, and make them joyful in my house of prayer : their burnt offerings and their sacrifices shall be accepted upon mine altar ; for mine house shall be called an house of prayer for all people."
>
> (Is., 56 : 5-7)

A study of the prophecy gives us five signs by which the nation, or the religion, in which it is fulfilled can be judged. They are :-

(1) The Promised nation was to be given a new name.

(2) That name was to be everlasting and unalterable.

(3) All races were to join the new religion.

(4) They were to respect and honour the sabbath.

(5) They were to capture Palestine—the country of the Israelites.

(1) It is to be noted that of all the nations of the world only Muslims claim to have received their name from God, through His own sacred revealed word. The Holy Quran says :

هو سمكم المسلمين

"He named you Muslims". (22 : 79)

(2) This name is given by God ; it is, therefore, everlasting.

A Muslim is always, and everywhere, known as a Muslim.

(3) All the earlier religions were racial or hereditary in nature. It is only Islam that admits the people of other races into its fold.

(4) It is evident from a perusal of the history of Islam that the Muslims have always honoured their sabbath—Friday—while the Christians, in order to please the Roman king, changed their sabbath from Saturday to Sunday.

(5) During the days of Hazrat Omar—the Second Khalifa of the Holy Prophet—Muslim armies defeated the Christians, and captured Palestine. Since then the holy city of Jerusalem has been under Muslim control, inspite of all the efforts of the Jews and of their American and British aides, to regain control over it.

(e) As we have shown above, the New Testament also contains many prophecies about the Holy Prophet. In Matthew we read :

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> "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us seize on his inheritance. And they caught him, and cast him out of the

vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard unto other husbandmen which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it shall grined him to powder".

(Mt., 21 : 33-44)

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In this beautiful parable Jesus presents an epitome of the history of prophets. The vineyard in the prophecy means the world ; husbandmen mean mankind ; 'Servants' mean the Prophets sent by God before Jesus. Son refers to Jesus, who was dishonoured and according to the Jews, was slain by them. The 'Stone which the builders rejected, the same is become head of the corner refers to the descendents of Ishmael, whom th sons of Israel held in derision and treated with contempt. Here we find Jesus predicting that a Prophet would come in the House of Ishmael. This Prophet would not be an ordinary Prophet but would be made the 'head of the corner' ; or, in the Quranic idiom, 'the Seal of the Prophets'. He further says that although the choice of an Ishmaelite would seem to be strange to the Israelites, nevertheless, God, in His wisdom, knows that the Ishmaelites would do infinitely than their predecessors. Therefore He would take away His kingdom from them. History tells us that the only prophet of any great importance and outstanding after Jesus was the Holy Prophet of Islam. In fact the Holy Prophet is greater than the greatest of them all that have gone before. He came with an eternal,

everlasting message ; he brought a complete and a most comprehensive *Shariah* ; he established in the hearts of a warring people a new brotherhood, free from racial or dogmatic prejudices, based on the principle of the equality of man. Every nation that came into conflict with him had to give way before him. All his enemies were defeated and overpowered. Those who opposed him were reduced to nothingness by the mightly hand of God, in fulfilment, of the prophecy :

> "Whosoever shall fall on that stone shall be broken, and on whomsoever it shall fall, it shall grind him to powder".

May peace and blessing of Allah be on him.

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"The basic objective of our mission is to prove the greatness of the Holy Prophet and establish his glory. We are nothing but a subordinate to him. The Holy Prophet has the power to attract and purify. We are only a result of that power".

(The Promised Messiah)

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Significance of *Bai'at*

The Promised Messiah

Remember, the *Bai'at* (oath of allegiance) must be followed by real transformation of heart, without which *Bai'at* becomes meaningless. *Bai'at* is no child's play. True *Bai'at* deals a death blow to the earlier life (of sin) and gives birth to a new and better life. A total change has to be brought about. Former relations and contacts perish and are replaced by new ones. When the companions of the Holy Prophet accepted Islam they had to face circumstances that forced them to sever their relations with the nearest of kin. Before Islam Hazrat Omar was very close to Abu Jahal. As a matter of fact when Abu Jahal planned to assassinate the Holy Prophet and offered some monetary reward, it was Hazrat Omar whom he selected for the purpose. It is reported that he sharpened his sword and was on the look out for an appropriate opportunity. On learning that the Holy Prophet visited Ka'aba in the middle of night to offer prayers, Hazrat Omar hid himself there. Suddenly, he heard a voice from the Sahra proclaiming "there is no God But Allah", which continued to draw nearer and nearer untill the Holy Prophet entered the Ka'aba and offered his prayers. Hazrat Omar says: "The Holy Prophet so much praised Allah and cried before Him in *Sajda* that I didn't have the courage to attack him. After the paryers I followed him. He heard my footsteps and asked who I was. I replied that it was Omar, whereat he said: 'Omar! Day or night why won't you let me alone'." Hazrat Omar says that these words of the Holy Prophet led him to feel that he would curse him. He, therefore, promptly submitted: "I promise not to trouble you again". The Holy Prophet blieved him because he knew that the Arabs honoured their promises. Actually the time was ripe for Hazrat Omar to see the truth. The Holy Prophet, therefore, felt Allah will not let him perish. Eventually Hazrat Omar embraced Islam and all friendships and contacts with Abu Jahal, and other opponents of the Holy Prophet were broken once and for all, to be replaced by a new brotherhood of Abu Bakar and other companions of the Holy

Prophet. After this he did not even think of his earlier friendships and relations.

In short, *Bai'at* leads to a chain of trials. Many hard knocks have to be taken and many deaths have to be tasted. Admitted, that some of those who join us happen to be coward quite as others are brave. Some are so chicken - hearted that they are easily overwhelmed by mere majority of the opponents and fall apart. It is easy to claim allegiance but difficult to pass the test of trial. Allah says :

"Do they think that they can believe and be not tested".

Therefore trials are essential. Those who join this movement must pass through all sorts of tests.

(Translated)

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"There are two conditions precedent to nearness to Allah ; true faith and right action. Christianity lacks both. The principle of faith was replaced by the Doctrine of Atonement and as a result necessity of the right action became superfluous for it was no longer needed".

(The Promised Messiah)

Dead remember this life

Bashir Ahmad Orchard

Life on this planet is as evanescent as a dream; but just as the experiences in the nocturnal world are later recalled in wakefulness by the conscious mind so are actions in this world recalled by the soul in the Hereafter.

The Holy Quran teaches that after death the soul knows that its new condition is an embodiment of earthly thoughts and actions just as in this world radiant or ill health are embodiments of the food we eat or the thoughts we nuture. Wholesome food taken in correct measure enters the stomach and intestines where through the process of digestion it becomes transmuted into an intangible yet visible manifestation known as sparkling health; and likewise improper food is converted into ill health. This similitude may be imperfect but is able to illustrate how, through quite a different process, the soul developes into a new creation in the Hereafter being an embodiment of its condition in this world.

The following Quranic passages confirm that the dead do remember this world:

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> "Until when death comes to one of them, he says entreating, 'My Lord, send me back that I may do righteous deeds in the life that I have left behind.' Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again." (23 : 100, 101)

> "Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, saying 'We used not to do any evil.' 'Nay, surely, Allah knows well what you used

to do. So enter the gates of Hell, to abide therein.' Evil indeed is the abode of the proud."
(13 : 29,30.)

"And Hell is brought near that day; on that day man will remember, but of what avail shall that remembarance be to him? He will say, 'O would that I had sent on some good works for my life here!' (89 : 24, 25)

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The soul possesses the faculty of memory for were this not so then its new birth in the After Life would be as meaningless as the doctrine of reincarnation. Memory is the medium by which a person remains conscious of his identity. He who completely loses his memory does not even know who he is or from whence he came. He sheds his former identity and commences to acquire a new one because he has no knowledge of his existence prior to the moment he lost his memory. This truth exposes the purposeless theory of reincarnation for if a person has no knowledge of his former existence then he knows not whether his rebirth on this planet is a reward or punishment. It is only natural, therefore, that the Holy Quran reveals that after death the wicked and the righteous will be cognisant of the course they trod in this world thereby retaining knowledge of their identity and the cause of their condign requital:

"And every man's works have We fastened to his neck; and on the day of Resurrection We shall bring out for him a book which he will find wide open. 'Read thy book. Sufficient is thine own soul this day as reckoner against thee'." (The Holy Quran 17 : 14, 15)

Every soul is conscious of its former existence in this world; and woe to those who waste away their lives unmindful of the purpose for which they were created; while blessed, indeed, are those who strive to win the pleasure of God by moulding their lives in conformity with the tenets of the Holy Quran and the commandments of the Holy Prophet

Muhammad (May peace and blessings be on him) for they will find their peace and rest in the bosom of God. They are the ones whose light shall run before them in paradise and shall be constantly advancing from one stage of enlightenment to a higher one. (57 : 13)

The Holy Quran does not teach that the things of the next world are of a material nature therefore a 'wide open book' is not to be interpreted literally. It is true that in the Holy Quran the descriptions of heaven and hell have sometimes been likened to the things of this world but they are metaphorical in meaning. This is evinced from the following verse :

> "But whoso is blind in this world will be blind in the Hereafter — nay even more astray from the way." (17 : 73)

This passage means that those who are blind to spiritual truths in this world will be blind in the Hereafter in as much as the light and joys of paradise will be hidden from them until such times as Almighty God out of His Infinite Mercy removes the scales from their eyes ; for Islam teaches that Divine punishment is not everlasting.

Every soul will recall the events of this life after death ; and this review has been referred to as a wide open book. This truth is not difficult to understand and appreciate in the light of the extraordinary retentive power of the subconscious mind which borders on the miraculous. It has been well established that the subconscious mind is endowed with the power of perfect memory whereby it records in detail every event experienced from the earliest days of mental activity as indelibly as every scene is captured by the camera and every word preserved by the tape recorder. If the mind has the power of recording all the events and experiences of life then should such a wonder be beyond the capacity of the eternal soul? The following incidents reveal that the subconscious is endowed with a remarkable memory which seems almost uncanny.

"Dr. Prince once gave a young man a news-

paper and told him to read short item near the centre of the page. After reading the item several times, the young man was asked to repeat as closely as he could the wording of the item he read. He was able to recall the item with a fair amount of accuracy.

"Then, under hypnosis, he was asked the same question. Not only was he able to repeat the item word for word, he was able to repeat—word for word—the contents of the entire page. Every single item on that page had impressed itself on the memory of the supraconscious. Yet the man had only read the one item and concentrated on it, expecting to have to recall its wording."[1]

"In a third unusual experiment Dr. Prince had a young woman walk past one display window of a large department store. Some time later she was asked what articles had been shown in the window. This she was unable to do. She explained that she had been looking striaght ahead when she passed the window and had only caught a slight glimpse of it out of the corner of her eye.

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"How could she be expected to have seen or remembered anything on display in that window, she protested. But placed under hypnosis she proved to be quite mistaken. She had seen quite clearly what was in the window and had seen it with the Supraconscious, not the conscious level of the mind. Questioned again in hypnosis, she described the entire window display in minute detail."[2]

The invisible forces of thought existed even before the

1. The Magic Power of Your Mind : W.A. Germain.
2. Ibid.

creation of the universe for it is an attribute of God which manifests itself behind every form of creation and which will continue to operate even after the extinction of universe. Memory is a quality of thought; and as the forces of thought are operative in both the ethereal and material realms, the capacity of the departed soul to recall the events of this life is consistent with reason.

All Praise belongs to Allah the Lord of all the Worlds.

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"The greatest miracle of Islam lies in its truth and reasonableness. You will never find it wanting. It contains all truth and realities. It is perfect on all sides. It repells all attacks while there is no answer to its own attacks".

(The Promised Messiah)

A Social Evil

Malik Saif-ur-Rahman

Suspicion is the root-cause of adverse criticism and accusation. All the three vices are harmful, not only individually but from the national point of view they are the real cause of the downfall of nations and empires. This is why God Almighty has denounced in the Holy Quran the authors of these vices who are perpetually poisoning the social atmosphere and disturbing the mental peace of the society by their evil deeds. God says :

و لا تطع كل حلاف مهين هماز مشاء بنميم مناع للخير

معتد اثيم عتل بعد ذلك زنيم ان كان ذا مال و بنين

"And yield not, for the protection of thy own faith and the safety of the nation, to any one who tries to show by vehement swearing that he is trustworthy but in truth he is the possessor of mean thoughts ; who takes pleasure adversely criticising good people, and is given to backbiting ; he himself does no good but forbids others also to do good ; who is a transgressor in the extreme, who is sinful, and a shameless accuser, who claims to be a servant of God, but in truth is the friend of Satan ; he is the author of all these evils simply because he thinks he possesses riches and wields influence having young sons and allies." (68 : 11-15)

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In another verse of the Holy Quran God says that such mean people accuse even their spiritual leader to be guilty of misappropriation of national funds and of unfair distribution of wealth. They further allege that their leader is surrounded by a

number of self-seekers and that he (the leader) listens to their counsels but turns a deaf ear to the suggestions of sincere well-wishers like themselves. Says the Holy Quran :

و منهم من يلمزك فى الصدقات فان اعطوا منها
رضوا و ان لم يعطوا منها اذا هم يسخطون

"There are some people who accuse thee of misappropriation of national funds, and of their unfair distribution. If they are given something thereof, they are content and are pleased with the distribution, but if they are not given thereof, they are discontented and displeased. They are loud in their bickerings and complaints about the distribution of funds, nepotism and favouritism" (9:58)

و منهم الذين يوذون النبى و يقولون هو اذن قل
اذن خيرلكم يومن بالله و يومن للمومنين و رحمة
للذين آمنوا منكم و الذين يوذون رسول الله لهم
عذاب اليم .

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"And among them are those who annoy the Prophet and say "He gives ear to all', that is, he listens to his flatterers and not to them. "Say O Prophet his giving ear to all is good for you ; he believes in Allah and sincerely tries for the good of the believers and is a mercy for them. And those who annoy the Prophet who has the good of whole humanity at heart, shall have a grievous punishment, both here and hereafter."
(9 : 61)

In order to keep the believers away from such mischievous situations, the Holy Prophet directed that nothing should be said or done unless the whole affair is throughly investigated and thrashed out. Believers are warned aginst giving ears to anything which borders on allegation, accusation or is a source of national disunity and disintegration. And if one must

say something which is absolutely essential, it must be reported to the proper authority. The aim of the reporter must not be mischief but only the good of the community, its betterment and reform. The Holy Quran says :

و لا تقف ما ليس لك به علم ان السمع و البصر
و الفؤاد كل اولئك كان عنه مسؤلا

"That is, anything and everything that is of the allegorical nature should not be uttered unless it is throughly verified. Verily the ear and the eye and the heart.....all these shall be called to account." (17 : 37)

وقل لعبادى يقولوا التى هى احسن ان الشيطان ينزغ
بينهم و ان الشيطان كان للانسان عدواً مبينا .

"Say to my servants that they should speak only that which is best for the society, they must not speak anything mischievous at the instigation of Satan, surely Satan stirs up discord among you and sets you against each other by disclosing your faults and evils. Surely Satan is never your friend, but an open enemy to you. Hence be wise, do not be deceived by his cunning talk." (17 : 54)

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يا ايها الذين آمنوا لا يسخر قوم من قوم عسى
ان يكون خيراً منهم و لا نساء من نساء عسى ان
يكن خيراً منهن و لا تلمزوا انفسكم و لا تنابزوا
بالالقاب بئس الاسم الفسوق بعد الايمان و من لم
يتب فاولئك هم الظالمون .

يا ايها الذين آمنوا اجتنبوا كثيراً من الظن ان بعض
الظن اثم و لا تجسسوا و لا يغتب بعضكم بعضاً

ایحب احدکم ان یاکل لحم اخیه میتاً فکرهتموه
و اتقوالله . ان الله تواب الرحیم .

"O ye who believe ! let not one people deride another people, who may be better than they, nor let women deride other women who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed, is evil reputation after the profession of belief ; and those who repent not, even though warned, are wrong - doers.

"O ye who believe ! avoid most of suspicions ; for suspicion in some cases, is a sin. And spy not, nor back - bite one another. Would any of you like to eat the flesh of his brother who is dead ? Certainly you would loathe it. How then would you like to back-bite your brother ? Fear Allah, surely Allah is oft returning with compassion and is Merciful". (49 : 12, 13)

In explanation of the verses of the Holy Quran qouted above some traditions of the Holy Prophet may, with advantage, be offered. The Holy Prophet (peace be on him) has clearly denounced those back-biters and critics who are bankering after the faults of their fellow-beings. The Holy Prophet says :

جار سوء ان رأی خیراً دفنه و ان رأی شراً اذاعه .

"He is a bad companion or a bad neighbour who, if he sees goodness somewhere, does not speak of it ; but if he sees an evil, he exposes and spreads it everywhere".[1]

Again the Holy Prophet says :

ان الشیطان لیتمثل فی صورة الرجل فیأتی القوم
فیحدثهم بالحدیث من الکذب فیتفرقون .

"He is a Satanic person who spreads

1. Kashaf Vol. 2, p. 367.

false rumours among the people and they (people) become divided up".[1]

Yet again he says :

شرار عباد الله المشاون بالنميمة المفرقون بين الاحبة

"Those are the worst of men who back-bite and bring about disunion among friends".[2]

According to Islam those who indulge in adverse criticism, back-biting and accusation will not only incur punishment in the hereafter, but they are liable to be prosecuted in a court of law under certain conditions.

Explaning the verse of the Holy Quran :

يامرون بالمعروف و ينهون عن المنكر

The Holy Prophet says :

من رأى منكم منكراً فليغره بيده .

"Whoever among you finds something as against The law of *Shariah*, or anything undesirable, he has the right to proceed against it so far it lies in his power." [3]

Again the Holy Prophet says :

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مامن قوم عملوا بالمعاصى و فيهم من يقدر ان ينكر عليهم فلم يفعل الا يوشك ان يعمهم الله من عنده .

"If moral evils be practised in society and there are those who have the power to condemn those evils, but they do not root out those evils they are liable to incur the wrath of God. None will be spared—neither those who are guilty nor those who are not guilty." [4]

Exponents of the modern law have also testified to correctness of this explanation of the philosophy of the Law. Accordingly

1. Mishkat p. 414
2. Ditto p. 415
3. Bukhari
4. Muslim

Sir Alferd Benning discussing the responsibility of the individual, writes, that an act which is to be condemned on moral grounds, is, also, punishable on legal grounds.[1]

On practical grounds the saying of the Holy Prophet of Islam confirms to the correctness of the view when he says :

اذا قال الرجل للرجل يا مخنث فاضربوه عشرين .

"If a person abuses another person and tauntingly calls him a an 'ennuch', he may be awarded up to 20 lashes". [2]

According to another tradition the Holy Prophet is reported to have said :

كان رسول الله صلى الله عليه وسلم يعزر فى التهمة بالحبس تارة و بالضرب الخفيف اخرى .

"The Holy Prophet would punish an accuser with confinement or with a light beating." [3]

Jurists are of the opinion that every one, who, by his word, deed, or motion or gesture bullies another person, or disturbs the peace of his neighbour, or is indecent towards the well-behaved men or the learned, is liable to punishment ; similarly one who calls a man who is regular in his prayers as one who is unmindful of his prayers or who calls a gentleman as an idiot, shameless, mean, remorseless, dishonest, or an evil - doer etc., deserves due punishment.

In short, they have formulated a rule that every one who bullies another person by his word, deed or motion is liable to punishment.

من اذى غيره بقول او فعل و لو بغمز العين يعزز

"Ta'zir is that form of punishment which an executive officer may deem fit to administer and which may deter a culprit to commit a crime.

1. "Changing Law" by sir Alferd.
2. Tirmizi
3 Kashaf.

This punishment varies with individuals and circumstances. It may take the form of looking sternly, giving warning, admonishing, light beating, slapping, pulling the ears, punishment in public, imprisonment, fining, flogging or expulsion from his native place.

According to the Hanafite School of thought punishment varies according to the status of the culprit in the society. In the case of a culprit belonging to the gentry of the town, it may suffice for the judge or the Qazi to send word to him that it has been brought to his notice that he is guilty of such and such an act. In the case of a respectable merchant or a land-lord, the Qazi may summon him to his court and draw his attention to an alleged crime. In the case of an ordinary citizen he may summon him to the court, give him due warning or confine him for a few days, lastly in the case of a man of low status in the town he may imprison him for some time or award him a number of lashes.

After discussing the legal aspect of the evil, we now come to its historical aspect. History provides us with an ample and vivid proof of the fact how dangerous these critics and fault-finders have been to the body politic of the nation. Although the presence of such people could be traced even to the very beginning of Islam but the height of eagerness and zeal which they showed during the tenure of office of Hazrat Usman and Hazrat Ali had not been witnessed ever before. They appeared in the guise of sympathisers and well-wishers of the community. The first target of their attacks was the personality of Usman. They alleged that Usman had failed to discharge the responsibilities of Caliphate and fulfil the hopes and aspirations of the people. He is now too old to carry on the duties of his office, he should, therefore, retire in the interest of the State, otherwise they would have to take 'direct action' in this matter. But the question is: what was the result of their 'direct action'? Did they mend matters? Did the Muslims become more united than before? Did Muslims receive the blessings of Caliphate as continuously as they did during the Caliphate of Abu Bakr, Omar and Usman? Nothing of the sort. On the contrary history tells us that the Muslims became deprived of excellent opportunities

of progress and prosperity. They indulged in trifles and lost sight of principles. They ruined themselves and what is more, they opened the gates of mischief and disunity. What to speak of bringing about reforms, they dstroyed the very system of caliphate which had been working so successfully for the past twenty years. They de-valued the blessed system (of caliphate) with the result that the Muslim community became deprived of it for centuries. They criticised the financial system of Hazrat Omar which, they alleged, was responsible for the masterly inactivity and the love of pleasure among the Muslims. They accused Usman of misuse of public money. The extention of the Holy Prophet's mosque was according to them, a waste of money. Similarly the construction of the Government house at Medina and the building of the treasury house, they alleged, were unncessary and the waste of public funds. They accused him of nepotism, of bestowing high offices on his relatives.

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The nature of their accusations may be guaged from the following event. Hazrat Usman erected a Government House in Medina in the year 28. It consisted of four blocks, one for the treasury, one for the state offices, and one for the guests, ambassadors and deputations. The fourth was the Caliph's own house. Government houses constructed at Basra, and Kufa by Hazrat Omar, fifteen years ago, were almost of the same pattern The opening ceremony of the Government House was performed by Hazrat Usman himself when all the gentry of Medina were invited to a grand and sumptuous feast. The new government house as well as the feast became an object of mischievous propaganda by members of the opposite party. It became the burning topic of the day. Usman was accused of extravagance and of failure to follow the example of the Holy Prophet. The fact of the matter was that the wealthy officials had decent houses built for themselves in Medina and the well-to-do companions had constructed big mansions for themselves. All this was the result of evolution of Arab civilization and prosperity. If the Caliph, being the head of State had a good decent house built for himself in Medina, it was quite in keeping with the dignity of his high position. When Usman came to know of the propaganda he delivered the following speech after the Juma prayer in Medina :

"The possession of worldly riches gives rise to envy. The erection of the Government House at Medina, of the treasury house and the guest house aims at the safety and security of the treasury. There are some men in the town who say that I have erected these buildings with money from the government treasury and without the sanction of the Muslims They roam about in the town with their mischievous propaganda while I am well - aware of their activities. They do not have the courage to come to me because they know full well that all their objections will be duly refuted. They have found friends in Medina who sympathise and co-operate with them in the spread of the false propaganda. Presuming, I have erected the buildings with money from the treasury, I ask, is not the treasury meant for your needs as well as mine? Am I not serving you? Am I not looking after your needs and discharging my duties towards you? Am I not authorized to do anything for you with the surplus money? If not, how can I be called your Caliph? the most, I wonder at, is this that they say, 'We shall depose Usman or kill him."

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In short, criticism from the opposite side was the result of envy. Hazrat Usman publicly refuted their objections and tried to turn their attention towards the glorious achievements of his time. The opponents had no eye to see the glorious victories of his peaceful reign which were the result of his effcient leadership. They stuck to one point only viz, the subversion of a well-established order. But after they had disturbed the peace of the land, they did no constructive work. They did not lay the fonndations of a superior order or a genuine peace. They could dertroy, but could not build. Instead of praise, they inherited the curse of people, the curse of the angels and the curse of God.

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